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Oct 89
Ditson Charles

EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

"If ye Keep My Commandments ye shall Abide in My Love."—Jesus.

VOL. II.

WHITE PIGEON, MICH., JUNE 1, 1889.

No. 9.

"HE KNOWETH ALL."

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes all! the morning and the night.
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows.

And He has loved me! all my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the Word.

So here I lay me down to rest,
As mighty shadows fall,
And lean confiding on His breast
Who knows and pities all. *Selected.*

For the Evangelical Visitor.
PRAYER!

Come let us pray, 'tis sweet to feel
That God himself is near,
That, while we at His footstool kneel,
His mercy deigns to hear;
Though sorrows crowd life's dreary way,
This is our solace—let us "pray."

Prayer is the most reverential and appropriate way for man to approach God, and the only way the burdened soul finds access to a Throne of Grace. When the storms of life are raging, and the soul is weighed down with sorrow and groanings that cannot be uttered, when our way seems so dark that we cannot see one step further, O, the solace we then find in prayer! Often while surrounded by the daily routine of life, I seek my place of prayer. Sometimes in my chamber, sometimes out in some shaded secluded spot. And when I receive my greatest blessings is when I become so deeply engaged in prayer that I forget my surroundings, and all things that are inclined

to draw my mind from the hallowed emotion within the soul. While thus engaged in prayer it seems as if we are carried far above our trials and tribulations, and when we do take up the burden of life again, how light it seems when supported by the strong arm of the Lord. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Christ says, Whomsoever he loveth he chasteneth, and it is well he does, for if we were able to rely on our own strength we would forget Christ and become careless and indifferent; and if in such a state this still small voice within reminds us of prayer. We put it off until a more convenient season, and when that time comes we scarcely know what to pray for. Our words are cold and formal, and we almost pray because it is a duty and not because it is a blessed privilege. I know by experience this is one of the strongest holds Satan has on the child of God, for it is through simple prayer that the immortal soul is fed, and unless we gather a daily supply as the children of Israel gathered manna, we cannot survive. I have prayed to God to chastise me in order to keep me mindful of my duty, and then, O how sweet the refreshing showers:

"And Satan trembles when he sees,
The weakest Saint upon his knees."

We can see no face bending over us with looks of compassion, no voice answers to our humble cry, no hand is there to grasp, and yet the heart pours forth itself to one whose awful presence is deeply felt. Let us not forget to pray not only for ourselves, but for all mankind; for friend or foe, as we are commanded to do, and I firmly believe if we have a special individual in our mind and we go and pray especially for that person, God will remember our petition.

Christ thought it necessary to pray and to be alone. Matt. 14:23; Mark 6:46; John 14:16. In Luke we read, "And it came to pass in those days, that he went

out into a mountain to pray, and continued all night in prayer to God." All day long he was in a thronging multitude, some trying to get near, others trying to get away. He speaks kindly to all. When at last night comes on people are scattered to their homes. His disciples think their Master will rest. But no! Weary and exhausted as he is, he refuses bodily nourishment, but sets his face towards some solitary place alone in the lofty sanctuary of the mountain to spend all night in prayer. He has no sins to confess, no pardon to seek, no griefs of his own to bewail, and yet he pours out his soul in supplication all night long. In all history what is more touching than to see the Son of God alone thus bowed down. The wicked world sleeps while the sinless one wakes in weariness and pain praying that the world might be saved.

And again in Matt. 26:39, we read, "And he went a little further, and fell on his face and prayed, saying, Our Father; if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Pen cannot describe or tongue express the agony of that hour. After telling his disciples to watch, he steals away in the further recesses of the garden and prays earnestly to the Father, then coming back to his disciples he finds them sleeping. He gently upbraids them. Leaving them again he goes and prays the same words again, "O my Father, if it be possible, let this cup pass from me." He came again unto his disciples full of agony, burdened, cast down, and sweating blood at every pore, only to find them again asleep. Once more he chides them for their forgetfulness, then turning from his human comforters he prays the third time, and the Father sends him a heavenly message to strengthen him. It is done, the victory's won; he has drained the cup of sorrow to the very dregs, and the man of sorrow comes forth ready to bear all pain and even death. O reader, you can better judge than I can describe the worth of the Savior's pain

but this I know he died for me and he died for you, and now is interceding at the right hand of God for us.

Come, let us pray:—the mercy seat
Invites the fervent pray'r,
And Jesus ready stands to greet
The contrite spirit there;
O loiter not, nor longer stay
From him who loves us;—let us pray.

O. IDA SHAEFFER.

Casstown, Ohio.

For the Evangelical Visitor.
CHARACTER.

By the term "character" we mean the sum of the distinguishing qualities of an individual. It might also be called a state of will, an inner force and tendency. It is both a product and state, an effect and cause.

It is obvious to us all that character can be cultivated. These distinguishing qualities are partly inherent in nature; but chiefly acquired. Thus we see that we have two classes of factors; the inherent, or internal, which are to a great degree conditional to the acquisition, or formation of character through the influence of external factors.

The internal factors are embodied within the individual. This class lays in the field of heredity, a comparatively new science, which upholds that both mental peculiarities and physical features are transmitted from parents to children.

An absolutely necessary condition to the cultivation of a good character is to have the fundamental elements of mind; the power to discriminate and assimilate; the fundamental capacity of feeling, and the power to choose and use.

All the faculties of the mind are indispensable in this work; but especially are the imaginative powers useful. Through these we obtain new ideals of life, that is, we hold an image constantly before us as a type after which we endeavor to mold ourselves. If our ideals are pure and noble we strive to grow purer and nobler.

The external factors are very important in the building of this structure, we may classify these under two heads, (1.) Natural environments. (2.) Social environments.

It is evident to us that our natural surroundings have a great influence on character; such as climate and physical features of the country; but the social environments, such as home, school,

church, associates and literature have a greater influence.

The moral influence of home cannot be overestimated. Each should do all in his power to beautify and make home pleasant; by so doing it is made attractive to all that claim it as such. Its members ever will seek its pale and thus escape the evil influences which confront every street loafer and idler.

At school the culture of character is frequently slighted, sometimes owing to the parent not co-operating with the school. Again because it is thought by some not to belong to educational work. But we should know, if education means only to obtain knowledge; it does not meet the demand. We need moral energy as well as mental acuteness. Character by us should be considered of greater worth than knowledge, which would simply be a surplus without this moral force.

The influence of the Christian Church is of primary importance as a character moulder. We can find nothing to compare with the precepts of Christ and the commandments. This statement is corroborated by the history of civilization. Wherever the light of the Gospel has spread we find the people softened in manners, humane, and endeavoring to live out the sentiment of the Christian watchword "Be perfect even as your Father in Heaven is perfect."

Our associates also largely determine what kind of character we be. Probably every one of us have experienced the contaminating influence of evil associates. This experience is nicely illustrated by the following lines of poetry, which were written by Pope:

Vice is a monster of so frightful a mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

We might call literature an associate in the abstract, therefore its influences are very similar.

In looking about us we see that for the most part people are born to the society that carves their future destiny. Man being a social being makes use of the material at hand. If he is born into the lower grades of society, before he arrives at the age of discrimination his character has become so impregnated with poisonous influences that he ridicules the idea of refinement.

To show that society has so great an influence, please notice its effect in mould-

ing men's religious and civil opinions. Watt says, "For the most part people are born to their opinions." So it is; most persons never question the truth of old family maxims.

It is well for us to consider the value of having a good character. In noticing its effects we may ascertain its value.

A virtuous person does not poison his mind and body with whisky, tobacco, or night orgies; thus we see that the requisites of a virtuous character are in harmony with the laws of hygiene, while those of a vile one conflict with it.

This should be enough to induce us to make that wise choice. But there are various other reasons which the few words will summarize, so that we may discharge our duty to society, to the state, and to God; thus making possible the purpose of our creation.

Then let us endeavor to develop wise heads, pure hearts, and strong wills; so that we may accomplish much for humanity.

ALFORD ELABARGER.

Dublin, Wayne Co., Ind.

HUMILITY AND MEEKNESS.

I feel it a duty to write an article. This subject was on my mind very much this past week. We know that the Savior was humble and meek, and why should we not follow him and take his example. I do not want you to understand that I am as perfect as I should be, but I wish to become more perfect in the future than I have been in the past. To be meek is to be lowly and patient in all things, but, dear reader, I am not as patient at all times as I should be, I desire to become more patient, meek, and humble. Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven (Matt. 13:4). We can there learn a lesson and know how we are to live while here on earth. I often wish I could be as inoffensive as little children are. Blessed are the meek, for they shall inherit the earth (Matt. 5:5). We are to be meek, then we can inherit the earth. We should be willing at all times to follow that meek and lowly Savior in all his appointed ways, who has suffered and died the ignominious death upon the cross. Pray for your unworthy friend.

ANNA J. STONER.

Martinsburg, Pa.,

For the Evangelical Visitor.
SELF DENIAL.

By the help and grace of God I will discharge what I feel a duty toward God, and have for some time, but thought myself too weak and unworthy to write upon this subject, but in obedience is when we receive the blessing. Praise the Lord! Yes, there are so many things we can deny ourselves in. I once heard a brother say we can also deny ourselves in eating. And Jesus says, "Deny thyself and follow me." We also can deny ourselves for one another. We may have something on our body that we see no harm in, but our brother or sister will take offense, then we should sacrifice it. Paul says, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 9:13. It has been cast up to me that the Brethren in Christ claim to be such a plain people, and profess they have been so wonderfully blessed, and at the same time there are some that wear apparel that the worldings wear. Oh, my beloved brethren and sisters, let us deny ourselves more and more and be as shining lights in the world. Let us free ourselves from all worldly lusts, and from all that is not pleasing in the sight of God, then we may be the means to win souls to Christ. We see death is in the land. One dropping here and another there, and the question is, Are we ready to meet our God? Let us therefore follow after the things which make for peace, and things wherewith one may edify another. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:19-21.

My dearly beloved, let us strive to become more pure and holy in the Lord, ever trusting in our blessed Savior. Hope there will be more said upon this subject by some that are more able and better qualified than I am. Pray for your weak sister.

"There is a path that leads to God.
All others go astray;
Narrow but pleasant is the road,
And Christians love the way.

It leads straight through this world of sin,
And dangers must be passed:
But those who boldly walk therein,
Will get to heaven at last."

Troy, Ohio. MARY I. BARNHART.

For the Evangelical Visitor.
THE CHRISTIAN'S PATTERN.

"See, saith He, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8:5.

When God gave Israel a law, he came down on mount Sinai to meet His servant Moses there, and to deliver to him the lively oracles, (Acts 7:38). Some people believe that God gave Moses only the ten commandments. That God gave Moses these, written on tables of stone, is sure, for it is written so in Deuteronomy 4:13. But in addition to this I believe that God, during the forty days Moses was with Him on the mount, gave him all the law, so that of the law, as well as of the gospel, it may be said, "All things are of God." Every precept, every statute, and every commandment, with the promises and penalties annexed, are all of God. Moses is not even left to suggest an architectural suggestion to the making of the tabernacle on which God's service is to be performed, but a pattern of it was showed him on the mount by God Himself, with the solemn injunction, "Look that thou make them after the pattern which was shewed thee in the mount." (Ex. 25:40.)

And now for the present dispensation; and as Paul says: "For whatsoever things were written aforetime, were written for our learning, etc. And they are written for our admonition, etc., (Rom. 15:4, and 1 Cor. 10:11.)

If God was so explicit with his servant Moses concerning the outward ceremonies of the law, how shall we escape if we neglect so great salvation according to the example of Christ, for he is the end of the law for righteousness to every one that believeth. (Rom. 10:4) Dare we then presume to do anything religiously, otherwise than according to the pattern given in the scriptures? I think not. For Jesus says: "He is the way," and we are not to follow some other way, or somebody else's way, but this way, and that is the Father's way. "For the Son can do nothing of himself but what He sees the Father do; for what things soever He doeth, these also doeth the Son likewise. (Joh. 5:19.) Thus, emanating from the source it does, we take it for granted that it is authoritative, and gives life, for says He: "The words that I speak, they are spirit, and they are life." (John 6:63) and

"If my words abide in you ye may ask what ye will and it shall be done unto you." (John 15:7.)

Our Master taught the lawyer a good lesson by the example of the samaritan, and said: "Go and do thou likewise." (Luke 10:37.) Thus we can learn from the immediate followers of Christ, as the great master-builder, as Paul claimed to be, and said: "Be ye followers of me, even as I am of Christ." (1 Cor. 11:1.) To follow would be to imitate the example of another; this being the case with Peter and John, as unlearned men, the people marveled, and took knowledge of them that they had been with Jesus. Yes, walking after the *pattern*, the Lamb without spot and without blemish.

Paul was not ashamed to exhort the church at Corinth as he had those at Galatia (1 Cor. 16:1, 2.), concerning the collection of the poor saints, "Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gatherings when I come." Now is not this *pattern* just and equal? Have we not poor saints, and are there not unavoidable expenses associated with the house and service of God? Why, then, is not this *heavenly pattern* enjoined upon all the members to observe. Let every one of you lay by him in store as God has prospered him—some more, some less, but every one something. If it be but one cent a week, it will be fifty-two cents a year, and one hundred members will amount to fifty-two dollars a year, but surely none in our land ought to be too poor to give that amount. We are only sure of the approbation of God when we have done all things according to the pattern given in the scriptures.

Ridgeway, Ont.

A. BEARSS.

I MUST testify from experience that a temper of peace, thankfulness, love and affection, is much more the proper frame for prayer than that of terror and discomposure; and that under the dread of mischief impending a man is no more fit for the comforting performance of the duty of praying to God than he is for repentance on a sick bed, for these discomposures affect the mind as the others do the body, and the discomposure of the mind must necessarily be as great a disability as that of the body, and much greater, prayer to God being properly an act of the mind, and not of the body.—

For the Evangelical Visitor.

THE LOVE OF GOD.

Rom. 5:7, 8.

Dear reader, have you ever thought seriously of the great love of Christ for poor fallen humanity, a love so much deeper, so far beyond the utmost limits, that human love can reach. Paul gives us the utmost extent of human love when he says (verse 7), "For scarcely for a righteous man will one die, yet for a good man some would even dare to die." The Savior himself says, "Greater love hath no man than this, that a man lay down his life for his friends." In the history of the human race, the instances of such unselfish love are comparatively rare. We give one in condensed form to save space: A wealthy Russian nobleman traveling over the plains of his native country in a sleigh, accompanied by his young daughter and a faithful manservant, were, soon after nightfall, alarmed by hearing behind them the distant howl of a pack of wolves evidently pursuing them. Their worst fears were soon realized, and after expending their last shot on them, and sacrificing one of the horses to gain time, the bloodthirsty pack again surrounded them. The noble servant then spoke, "Master," says he, "it is evident we cannot all escape. I will jump out and while the wolves are detained devouring me, you can escape. You have always been a father to me, be one to my wife and family." "Nay, said the master, "We have lived together, we will also die together." In vain he spoke, for in an instant the servant bounded out into the jaws of death and the master escaped. Upon the spot where this occurred he afterwards erected a cross, on which he inscribed the words of Jesus as above quoted. John 15:13. Was this not a noble example of pure, unselfish devotion on the part of the heroic serf? Yet grand as it is, it will not have a moment's comparison with the love of Christ. He, the serf, did it for his best friend. But (verse 8) God commended his love towards us in that while we were yet sinners, or enemies (verse 10), Christ died for us" O boundless love! Who can fathom its depths? who can soar to its heights, or measure its breadths?

Well may Paul call it the love of Christ that passeth all knowledge. Has not God

commended his love for the past 1800 years to the hearts of sinners, who have heard the old, old story of Jesus and his love? Did not God commend it, when on the day of Pentecost that love was unfolded to them for the first time, by the inspired tongue of an eye witness of his sufferings? Yes; it pricked them to the heart, and caused them in anguish of soul, to exclaim, "What shall we do?" There we see love as a convicting power. There is nothing that can soften the sin-hardened heart like love can. When the noble Moravians told the poor Greenlanders for the first time the story of the cross, it was like a burst of tropical sunshine on their frozen hearts. With tears they cried, "O, tell us that again; that is good news!"

What was it made Paul a debtor to Greek and Barbarian but God's commendation of his love to him, when he was an enemy and a persecutor? And made him willing, yet anxious, to endure everything so he might tell to the utmost region of the earth that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O dear unconverted reader, has not God often commended his love to you? Has it not often softened your heart and caused your tears to flow? When you have thought of what your Savior bore in sad Gethsemane, the crown of thorns, the scourging, the mockery, the bearing of the heavy cross, the cruel nails piercing his hands and feet, the spiteful derision of the multitude calling forth from him the interesting prayer, "Father, forgive them, for they know not what they do," Has not your heart been filled with shame and anguish at your vile ingratitude in rejecting that love so long, knowing that the goodness of God leadeth (not driveth) thee to repentance? O, will you not yield to those tender entreaties of the sinners Friend, and in the words of the Christian poet say?

Nay, but I yield, I yield,
I can hold out no more,
I sink by dying love compelled
And own thee conqueror.

FREDERICK ELLIOTT.

Richmond Hill, Ont.

WAEEN a man flees to drunkenness for consolation, it is then that he completes his misery. B. D. ADAMS, M. D.

For the Evangelical Visitor.

TAKE JESUS WITH YOU.

But they, supposing him to have been in the company. Luke 2:44.

These words have been resting upon my mind, and I have been impressed to write upon them. But have delayed, knowing that, as the Psalmist says, "Those things are too wonderful for me." I am unable to reach the heights and depths of the wisdom which is hid in the word of God.

The words which head this article, were spoken concerning Jesus and his parents. We find in the same chapter, that when he was twelve years old, he went with his parents up to Jerusalem, to attend the feast of the passover. And as they returned, Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And after three days, they found him in the Temple.

This passage of scripture is a beautiful comparison to the people now in our day. We find a great many people who will join a church, supposing Jesus to be in that company, not examining themselves, to know whether they have found the Lord; to take him with them on their life's journey. When they are asked whether they are christians? the answer often is: I hope so; or, I suppose so. Supposition is very unreliable. And yet a great many people will not only travel one day or one year, but the whole of life's journey, supposing Jesus to be with them. While they have left him in Jerusalem; and are going on without him. And this life's road certainly is dangerous for us to travel, unless we have Jesus with us to guide us.

For He has traveled on before, and is acquainted with all the snares and pitfalls into which we are apt to fall. How many young people have started out in life, full of hope and anxiety, expecting to prosper in all their undertakings. But it sometimes seems as though the very air was darkened with evil influences and temptations. And man alone, in his carnal state, is not able to resist; thus they fail and are ruined. Then they wonder why they did

not prosper. It was because they did not take Jesus with them.

But sometimes we meet with another class of people, who seem to have found the Lord and are blessed, but they seem to think their work is done, and they go on in life, supposing Jesus to be with them. But when they come to a close examination they will find that they have left him in Jerusalem. Would to God they were wise, like Joseph and Mary, who returned and sought for him until they found him, even if they were obliged to seek for him three days; it were better for them to seek three years than not to find him, and at last be cast from him forever.

Sometimes it appears, to our sorrow, that Christians are inclined to go to places where Jesus can not go with them. Such places as public exhibitions, the ball or theatre, and lesser places than these, where professors are often seen, where nothing but gaiety and vanity are practiced. Something like the vanity fair, of which Bunyan speaks, where everything is exhibited and sold, merchandise of all kinds, and even the souls of men are often sold for a draught of liquor, and other like things.

The disciples sometimes went to those places. We read of Paul going to the theatre, but he did not go there for the gratification of his fleshly lusts; but he had taken Jesus with him, and in his boldness was going to present him unto the people, while at the same time the people in their ignorance were worshiping and praising the Goddess Diana. But Paul cared not whether they honored or persecuted him for it, he always seemed to glory in tribulations. When I think of our forefathers and the disciples, how bold they were to work for the Lord, I feel ashamed of my timidness. I sometimes think it would take all the Christians in North America to make one like Paul. I believe if we would make it a careful practice to take Jesus with us wherever we go, we would become more like Paul.

I earnestly desire to have Jesus with me wherever I go. When I go on board the train, I must have Him with me, because I do not feel safe without Him. When I am at my daily labors I want Him with me. When I go to the house of God I want Him to go with me, and when I retire at night, I must feel that He is with me. How peaceful and happy my

hours pass away when I can feel that the Lord is with me at all times.

But I often think how much like the children of Israel we are, how forgetful of the Lord and His mercies, and His wonderful works of love towards us. I often find myself very apt to murmur and complain, but I earnestly desire to have the last and least remains of these evils eradicated from my heart.

My prayer to God is that we will not forget Jesus, and leave Him behind, in Jerusalem, but take Him with us while we travel life's journey, and when we come to cross the dark valley of the shadow of death, we will not fear any evil, for He will be with us there. His rod and His staff they will comfort us. And after death, we shall enjoy His presence while the years of eternity roll.

"Oh! how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,

To meet one another again."

Buffalo, N. Y. ANNA M. DICK.

For the Evangelical Visitor.

HELP ONE ANOTHER.

I will once more endeavor to write something, with the help of a higher power, for the VISITOR to encourage the lonely, the afflicted, the low spirited, as the VISITOR goes where I can not go. I am one that gave up living for myself long ago. I am one that suffered much in my time. I can feel for the afflicted and I can praise the Lord with the poet, for all that is past and trust him for all that is to come. I know how hard it is to suffer pain; I know what it is to feel forsaken in sickness when friends can not relieve you of your suffering. One time I walked the floor almost day and night, then I opened the hymn book and read of our Savior's suffering, and when I came to that hymn,

Come O my soul to Calvary."

I read on to, O hear him cry, "My God, my God, why hast thou forsaken me." It sent the hot tears down my burning cheeks. I thought I never knew anything like it. It sank deep in my heart. I forgot my pain for a while and wept for the Savior. But I was not willing then to follow in His footsteps, yet I loved the Christians. I loved to see them travel the narrow path, but I was not willing to make a full surrender so that I could enter in at

the straight gate. I often was so near the kingdom that I could see some of the glories inside. I got well again and tried to get along between the narrow and the broad road, but I found there was no promise at the end for such.

I often got sick and was in such a state that when I thought of dying, I did not feel lost or afraid to die, nor did I feel that I had a right to the promises of heaven. One night as I lay on my bed, I knew if relief did not soon come I would be in eternity by morning. I turned my eyes toward the window and looked out into the gray misty night, and thought where will I go if I die. I felt no fear of death nor did I feel as if I could go to rest in the promised land. I got well again and thought I was willing to serve the Lord, but I wanted a great change, and have a great blessing; but I did not get it the way that I wanted it. But when that will was born in me now I will make a full surrender, now I will serve the Lord with what I have. O what a change! Then I saw I never had been willing before to give up all for the Savior. As soon as I left self back, I could enter the narrow gate. Now I can say to my fellow-travelers, Go on, I am coming too. Should this reach any such poor soul, I would say, Give your whole self to the Savior. Do not give up in distress. There is a better day coming. The sun is shining behind the clouds.

We have the word of God to encourage us with its blessed promises, and now the VISITOR comes to us once a month. If only the strong and healthy could feel what a blessing the VISITOR is to the sick and lonely, and far away from churches and prayer-meetings, they would all subscribe for one poor and lonely soul. Then we would get two VISITORS in a month. But let us have faith in God and the Editor, then all will come right.

A SISTER.

A MAN need have little care for the fruitage of his life, but must be most careful for the sap of his soul. The sap being right, the fruit will be right. Jesus teaches that the laws of the intellectual and spiritual world are as settled and as regularly operative as those of the physical world. Where there is a really good and beautiful life there must be a really good and beautiful soul.

For the Evangelical Visitor.

FROM A SISTER.

I feel impressed to write a few lines to the VISITOR to encourage my brethren and sisters, although I feel weak and unworthy to write, yet this should not discourage one. I thought I would let you know how I am getting along on this narrow path to Christ, and how I found him. I was born in Germany, and when I came to Canada, among the brethren and sisters I got under conviction. I felt myself a lost sinner. I did not think I was such a great sinner as I found I was. I felt that I had something to do for my Savior. I made a start to pray, but my prayer was very weak, but by keeping on I became strengthened. I prayed to myself, I would not let any one know what I was doing. A good many tears rolled down my cheeks while seeking the Lord. I could not get any farther then, so the Lord told me I had to confess him. This was a cross for me. During this time I got married and my husband made a start for that heavenly home. So we both became willing to do what the Lord wanted us to do. Then the Lord spoke peace to our souls. We then became members of the church, and I can tell you I never felt sorry I ever made a start. I feel like going on in the service of the Lord, dear brethren and sisters, and I ask an interest in your prayers. Some of us are far apart, but we can talk together by writing. Let us be on our watch; our Savior says we must watch and pray, for we know not the day nor the hour when the Son of Man cometh, and may we all be prepared to meet in Heaven.

"Brethren and sisters we must part,
And to our callings go;
But let us still be one in heart,
While we remain below.

Below we soon may meet no more,
But we shall meet above,
Where pains and partings are no more,
In the blest world of love."

Nottawa, Ont.

C. Lebieck.

THOU shalt not covet. —Bible.

O, do not live another day without
CHRIST.

WHATSOEVER thy hands find to do, do
it with thy might.—Bible.

STEER through life a safe and middle
course, avoiding equally all extremes.

—Sel.

For the Evangelical Visitor.

OUR CHANGE.

O death, where is thy sting? O grave,
where is thy victory? 1 Cor. 15:55.

Perhaps one of the most dreaded of all
things by mankind is "death."

Ask the sinner whether he is ready to die, and the answer will invariably come, "No." Ask the Christian the same question and how seldom will he answer in the affirmative. For the former the thought is an aching one. When he imagines himself in the cold embraces of death, the vision is a shuddering one to him. He feels that his peace with God has not been secured, and if ever taken by death in this condition, he will be forever and eternally lost. And O, the horrible thought of this to feel that Christ has opened the way by which mankind can be saved; "but all in vain for him!" And why is this? It is all on account of sin. He knows he should do better, but is not willing to do it. And to such the Savior said it is sin already. The apostle in 1 Cor. 15:56 says, "The sting of death is sin." We frequently hear it said "O, if Adam and Eve would not have sinned we would not be surrounded by these various troubles." But, dear reader, is it Adam and Eve's sins that give you the sting of which the apostle speaks? Do you ever feel that God requires repentance at your hands for the sins of Adam and Eve? Or, do your own sins come into question? Is it not these that bring displeasure of God to rest upon you? Herein consists our sting; we see that our sins separate between us and our God, and these are they which mar our peace. If our lives would be such that they would be in accordance with the word and will of God, there would be no fear of death within us. "For the love of God casteth out all fear." We would feel that God is our friend, and for our being to cease here below, would only be a change for us, and a glorious one.

So we can readily see that the apostle did not express the sentiments of the unconverted person when he uttered these words. But the question would arise, "To whom then does this apply?" As a reply: The true Christian certainly does at times feel that he would like to leave these mortal tenements and dwell where troubles cease to be and trials are known no more. But on account of being surrounded by

this world's pleasures and goods, he too often partakes too much of them, and the consequence is he is not living as devotedly as he should. If we were always as temperate in our temporal affairs in our journey through life, as we are when we start in the service of God, we would undoubtedly be more free from them than what we are as it is.

As has been intimated above, if the Christian is truly a follower of the Lord, he daily feels the enemy of his soul at work trying to lead him from the line of duty and paths of virtue. When he thinks of the consequences of leaving off doing right he feels of all the foes most deceitful and perplexing are those within.

When cast down by the sorrows and cares of life, for a time, all seems dark and gloomy. The clouds over his head are thick and apparently all the powers of the evil one are in motion against him. Is it any wonder that he should desire to bid all adieu and go where all is sunshine and fair? When we consider that we are only probationers, and our labors are marked with one failure after another, knowing too that it is alone God's love and goodness that holds us up, how we feel our unworthiness. How we feel that we would like to dwell with Him who wipes all tears from the mourners eyes, and bids the troubled soul rest. O, how we long for the time to come when we can sing with the redeemed who have gone before. When we can strike hands with the friends and relatives who have gone before and are eagerly awaiting our coming.

In the 50th verse of this chapter Paul says, "Flesh and blood cannot enter into the kingdom of heaven."

If death then is the door by which we enter into the kingdom, and the grave the place where the corruptible shall decay, and the incorruptible shall come forth, why should the apostle not say in his own language as he did, "O death, where is thy sting? O grave, where is thy victory?" And that we all would live such lives that we would at all times possess that hope and consolation which the apostle expressed, and truthfully feel with the poet:

"There we shall bathe our weary souls
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breasts."

Abilene, Kan.

J. G. B.

For the Evangelical Visitor.
SEARCH THE SCRIPTURES.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."
John 5:39.

The Scriptures contain a comfort and a solace for every case and condition of man, a reasonable word for the mourners, the broken hearted, the oppressed, the unconcerned, the weary, the old and the young. They cover everything. They hold the plan of salvation; this way is so simple and plain that wayfaring men, though fools (unlearned), shall not err therein. Isaiah 35:8. This salvation was purchased at a great price. It cost the Savior's life. Since that purchase He graciously offers it to any and all without money, and without price. Isaiah 55. This loving and benign invitation is extended to all ends of the earth. Isaiah 45:22. The terms of invitation are simply: "Hear, and your soul shall live," and he says, "Whoso hearkeneth (doeth) unto me shall dwell safely, and shall be quiet from the fear of evil." Prov. 1:33. A blessed truth, the manner of his invitation, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." Again says he through the mouth of the prophet: "Seek ye the Lord while he may be found; call ye upon him while he is near." Isaiah 55. Where seek him? Our text says, "Search the Scriptures; they are they which testify of me." He says, "If ye are obedient to his counsel, ye shall eat the good of the land—shall find him, and delight your soul in fatness, i. e., knowledge and joy." The counsel and means for this blessing are revealed upon sacred record, to the willing and sincere. They are simple and easily understood. Their spiritual action and blessing are hidden from sinful nature. Writes the apostle, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can know them, because they are spiritually discerned." 1 Cor. 2:14. Spiritual peace and happiness are often doubted by the unconverted, having no practical knowledge of the truth and its subsequent effects, is the sole cause of their unbelief.

Is it supposed that a person can become in possession of hidden riches in secret places, until he receives the means of

counsel, which promises to lead to it? Verily not, that the riches of Christ, the spiritual blessings, are sealed; hear this quotation: "Then opened he their understanding, that they might understand the Scriptures." St. Luke 24:45. After this opening their minds (a spiritual operation), "they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, 'praising and blessing God. Amen.'" Luke 24:52, 53. Great peace have all they that love the Lord, as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2:9, 10. The prerequisite for this revelation is sincere love for God. This love naturally leads to obedience. Obedience opens in the hidden, the sealed, spiritual, promised to the faithful persevering followers of God's unerring, wise, and holy counsel. When Jesus was refused by Peter to have his feet washed, His words were, "What I do thou knowest not now; but thou shalt know hereafter." John 13. Thus you see the blessing was to succeed obedience. Jesus gave his precious and exalted example, saying, "Ye should do as I have done to you, if ye know these things, happy are ye if ye do them." John 13:14-17. Childlike obedience first, then the hidden, spiritual understanding afterwards, that we may understand the Scriptures, and worship God with great joy. We may read and re-read the Scriptures, but unless we practice, the promised feelings, wisdom will be justly withheld.

That wisdom, says the apostle, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2:8. This wisdom is the result of spiritual action on the heart. The inner man, our sensitive nature, persevering practice of the will of the Lord stamps it upon the heart. This impression is the work of the Holy Spirit. "Oh, taste and see that the Lord is good; blessed is the man that trusteth in him." Psalm 34:8. Search the Scriptures, obey them, they "are able to make thee wise unto salvation through faith, which is in Christ Jesus." All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. The Bible warns against divers and strange doctrines. Heb. 13:9; and furthermore it says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. Scripture gives directions for its selection, thus, "The words of our Lord Jesus Christ, and the doctrine according to godliness." 1 Tim. 6:3. Again it says, "If any man will do his will, he shall know of the doctrine." John 7:17. Conclusively, search the scriptures; search them daily. Practice, persevere, trust in the Lord with all thy heart, the Lord is a God of judgment; blessed are all they that wait for him. Hear the conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man." Ecc. 12:13.

Hespeler, Ont. JOHN WILDFONG.

A CHILD'S INFLUENCE.

A gentleman was once lecturing in the neighborhood of London. In the course of his address he said: "All have influence; do not say that you have none; everyone has some influence."

There was a rough man at the other end of the room with a little girl in his arms.

"Everybody has influence, even that little child," said the lecturer, pointing to her.

"That's true, sir," cried the man.

Everybody looked around, of course, but the man said no more, and the lecturer proceeded. At the close, the man came up to the gentleman and said:

"I beg your pardon, sir, but I could not help speaking. I was a drunkard, but as I did not like to go to the public house alone, I used to carry this child. As I came near the public-house one night, hearing a great noise inside, she said: 'Don't go, father?' 'Hold your tongue, child.' 'Please, father, don't go.' 'Hold your tongue, I say.' Presently I felt a big tear fall on my cheek. I could not go a step farther, sir. I turned around and went home, and have never been in a public house since, thank God for it! I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying: 'That's true, sir; all have influence.'"

EVANGELICAL VISITOR.

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OWING to the meeting of Conference this number of the VISITOR is unavoidably delayed beyond the usual time of issue, but we trust our subscribers will bear with us.

WE hope to hear from those of our own subscribers who are in arrears on their subscription. We are much in need of the money, and some are back since '87 and '88. Please remember us.

WE have yet quite a number of copies of the VISITOR containing the article on the "Supper," and on "Baptism," that can be had at the subscription price of the VISITOR.

WE would say to those who desire copies of the article by Jesse Engle, on the "Supper," printed in pamphlet form that the matter is now in the hands of a committee to review and correct, and report to next Annual Conference. So also with the articles on "Baptism," by W. O. Baker. They will not be published in pamphlet form until after our next Annual Conference.

THE VISITOR Semi-monthly.—During the time of Conference the Board of Publication had under consideration the importance of the publication of the EVANGELICAL VISITOR Semi monthly, and the conclusions arrived at were to continue to urge all friends of the VISITOR to make a more earnest effort to increase the circulation up to the required number. A resolution was also passed urging the friends and promoters, and all interested, to devote as much of their means as their liberality to the cause will permit. We would say then brethren and friends, the crisis is here. We want not only a good religious paper, but we want a cheap paper. Will you aid us in this worthy enterprise? We have been doing what we can to encourage the work, and the VISITOR is a good medium for evangelistic work in connection with our mission labors. And it is good to send out alone in remote places where we cannot reach, now, through our evangelists. It should be in every religious institution, in every institution of learning. It should be in every infirmary, in every prison, in every Christian association. It should be in every working-men's or labor association. It should be in every hotel, in every reading room, on every news stand, in every train. In fact, it should be placed where all could read it. Instead of issuing the number of copies we now issue, we should issue many thousands of copies semi-monthly, and they would be read.

What we want now is not the money sent us, but your offer to pay what you can at a stated time in the future, say at the commencement of the third volume, which would be the first of October next. We believe many of you can pay fifty or one, two, or three hundred dollars in so worthy an enterprise, and would hardly miss the money from your ordinary business, but whatever the amount is that you feel like promising, we hope to receive at an early day.

Remember this is not an individual enterprise, but it is authorized by Conference; and if profits accrue it will be for the benefit of all. We then make this earnest appeal to you in the belief that you will heed it. Believing that you feel as we do, that much depends on the success of this laudable enterprise on the united effort of all. We will then as we receive your offer enter your name in a book kept for that purpose and when the time

specified (Oct. 1st, 1889,) arrives we will publish through the VISITOR the result of this effort, and for as many dollars as you subscribe you will be entitled to receive copies of the VISITOR, and you can receive and distribute them yourself, or can direct how you will have them distributed. We hope to hear from you soon.

WE learn with regret that there was a split in the Quadrennial conference of the U. B. church. Bishop Wright with 15 members of conference seceded from the main body, and organized a separate conference. The body still remaining, recognized the secession and passed resolutions to that effect, so there really is a division. We had hoped that probably in the wisdom of the conference under the guidance of God's spirit, this calamity would have been averted. What the especial cause of the division is we are not informed, but judge from the tone of the writers in the Telescope, we think it is mainly on the adoption of the new constitution and confession of a faith. A good deal of plain talk has been indulged in, and we fear that the spirit of the Master did not always guide the pen and control the hearts of the writers.

But the division is—as all other divisions in the churches are—to be deplored. There are already too many sects, and there is no reason why more should be made. Surely Christ our divine head is not divided, and why should His people be?

It is sometimes charged that it is the illiterate that cause the divisions, but at least in this case that charge could not be made. Could it be a desire for preeminence that led to these results? We hope not.

LOVE FEASTS.

At Brother John A. Keefer's near Millersburgh, Dauphin county, Pa., on the 12th and 13th of June.

At the Wagram church, on the National turnpike, near Columbus, Ohio, June the 15th and 16th.

At the church in Union township, Elkhart county, Ind., on the 7th and 8th of June.

At Brother Benjamin Stump's, in Noble county, Ind., June 15th and 16th. A cordial invitation is extended to all.

At Peter Fike's, Dysart, Iowa, June 15th and 16th. All are cordially invited.

NOTES OF CONFERENCE.

The Annual Conference of the "Brethren in Christ," which convened near Toronto, Ontario, May the 15-18, 1889, belongs to the past. Its work no doubt is impressed by an indelible pen on the hearts and minds of many. Yet its results will only be fully realized in the future.

To say that the Conference was harmonious in a large degree would only be expressing what we would desire to say of every conference, but we feel prompted to say that the decisions arrived at manifested a unity of purpose that will carry with it, we believe, the sanction and blessing of God, as well as the ready acquiescence of the church at large.

It is not our purpose in this short article to speak of the decisions in general, but we would notice one or two.

Prominent among them is that of our mission work. Not only has the old system, put in practical working years ago, been encouraged, but that especially introduced last year and which has proved so effective has received a new impetus at the hands of conference, and we trust the work will be pushed with vigor, not only north and westward, but also south and east. While our people have always manifested an earnest desire to carry the gospel to the needy, yet to systematize the work and make it effectual in our system of an unpaid ministry, was an effort that caused much thought as well as prayer for God's guidance.

We think now it is shaping itself in a practical way. We are glad that our ministers do not look to the ministry as a source by which to live in idleness on the hard earnings of the church. But we feel glad to notice the self-sacrificing disposition of those called to labor in mission work, and we were led to ask ourselves, From whence comes this desire? Surely not from worldly gain, but for to win souls to Christ; because the church, the ministry have realized what it has cost to redeem a lost and ruined world from sin and destruction, and what the price of their own souls has cost; and they have laid all on the altar and go forth to battle for the right.

We think too we are safe in saying the church will sustain them by their prayers, and in supplying their temporal wants. But it was not only in the mission work, or in the spread of the gospel that the

conference has manifested a desire to act wisely; but also in those decisions that have a tendency to unite and retain the unity of the church in gospel ordinances and in gospel practices, which are so necessary for the church to be a unit in. We are glad to note too the fact that while the church is spreading its borders in mission work, it is also trying, by judicious labors under the direction and approval of our divine head, to retain the simplicity of its established gospel custom.

Lastly, we cannot close this article without referring to the place and people where conference was held and the time spent together there in social and Christian enjoyment. We do not wish to flatter, and we do not think our Canada brethren want us to write anything that would look like flattering, but we would say that Markham district in Canada is a good place to hold a conference. First, the church building is large, probably 50 by 60 feet, with every other convenience necessary to devote as much time as possible to conference work. The membership is large, and while undoubtedly the work to supply the wants of the large number of people assembled was arduous, yet it was well done and without any unnecessary delay, and all were made comfortable.

We think too the church there felt the effects, and rejoiced in the result of the work of conference as well of the general work, as that especially for the benefit of that district.

The Conference was followed by a love feast and communion service, which was also largely attended. Nearly three hundred communicants participated in the ordinances.

The meeting closed by an afternoon service on the Sabbath and it was manifest to all that the services had been so blessed that it was hard to say farewell. Long may the Conference and all the services at Markham be remembered by all.

MISSIONARY NOTES.

—A wealthy man, whose name remains unknown, has given \$350,000 for a Christian University in Pekin, China.

—Nine thousand four hundred and twenty-five dollars was the magnificent amount of the collection taken in Dr.

Charles H. Parkhurst's church, Madison Square Presbyterian, on a recent Sunday morning for Foreign Missions.

—The Baptist mission on the Congo has been maintained at a great sacrifice of life. Another laborer, Mr. Slade, has fallen at his post. But there is no talk of abandoning the field. So far from that, the cry is repeated for reinforcements.

—A large canoe, for the use of the Rev. J. F. Gartshore, Scottish United Presbyterian missionary at Unwana, Old Calabar, West Africa, has been built at the expense of the children of Lansdowne United Presbyterian Church, Glasgow. The craft has been named "Lansdowne."

—The Paris Society of Missions has bid God-speed to M. Adolphe Jalla, who hopes soon to be at work on the Zambezi. MM. Allegret and Teissieres have also left for the Congo. M. Coillard reports with joy the conversion of a young man, the fruits of his work for Christ on the Zambezi.

—Miss Christie, daughter of Professor Christie, of Aberdeen, has received an appointment as a missionary to Domasi, East Africa, from the Ladies' Association of the Church of Scotland. Miss Christie, with two other missionaries—Mrs. Fenwick and the Rev. A. Hetherwick—will leave for the mission field early in May.

THE DRUNKARD'S BARGAIN.

There's my money—give me drink!
There's my clothing and food, and fire of
my wife and children—give me drink!
There's the education of the family, and
the peace of the house—give me drink!
There's the rent I have robbed from my
landlord, fees I have robbed from my
school-master, and innumerable articles I
have robbed from the shop-keeper—give
me drink! Pour me out drink, and yet
more. I will pay for it! There's my
health of body and peace of mind; there's
my character as a man and profession as
a Christian; I give up all—give me drink!
More yet have I to give! There's my
heavenly inheritance, and the eternal
friendship of the redeemed; there, there
is all hope of salvation! I give up my
Savior! I give up my God! I give up all
that is great, good, and glorious in the
universe; I resign all forever, that I may
be drunk.

THE VALLEY OF SILENCE.

I walk down the valley of silence—
Down the dim, voiceless valley alone!
And I hear not the fall of footsteps
Around me save God's and my own;
And the hush of my heart is as holy
As houses where angels have flown.

Long ago was I weary of voices
Whose music my heart could not win;
Long ago I was weary of voices
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the human and sin.

I walked in the world with the worldly.
I craved what the world never gave,
And I said: "In the world each ideal,
That shines like a star on life's wave,
Is wrecked on the shores of the real,
And sleeps like a dream in the grave.

And still I pine for the perfect,
And still found the false with the true;
I sought 'mid the human for Heaven,
But caught a mere glimpse of its blue;
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled, heart-tired of the human,
And I moaned 'mid the mazes of men,
Till I knelt long ago at an altar
And heard a voice call me. Since then
I walk down the valley of silence
That lies far beyond mortal ken.

Do you ask what I found in the valley?
'Tis my trystingplace with the Divine,
And I fell at the feet of the Holy,
And above me a voice said, "Be mine!"
And there rose from the depths of my spirit
An echo—"My heart shall be thine."

Do you ask how I live in the valley?
I weep, and I dream, and I pray,
But my tears are as sweet as the dew drops
That fall on the roses in May;
And my prayer like a perfume from censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley
Till each finds a word for a wing,
That to hearts, like the dove of the deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach,
And I have heard songs in the silence,
That never shall float into speech,
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah, me! how my spirit was stirred!
And they wore holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins
Too pure for the touch of a word!

Do you ask me the place of that valley,
Ye hearts that are harrowed with care?
It lieth afar between mountains,
And God and his angels are there;
And one is the dark mount of sorrow,
And one the bright mountain of prayer.

*Selected by ANNIE M. NEWCOMER.
New Carlisle, Ohio.*

BE YE RECONCILED TO GOD.

The apostle here speaks of the reconciliation to God. How necessary that all who claim to be his followers should be reconciled to the will of our heavenly Father, who is the giver of all the blessings and good we enjoy. It is the chief duty of man to glorify God and enjoy him forever. He has sent his only son to redeem us from our lost estate.

We read in Acts 3:22, "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." We should feel to rejoice in this that we can be partakers of the heavenly calling. That we may be willing and unreserved followers, having turned from darkness unto light by faith in the Son of God, unto saving grace and knowledge of our Lord and Savior. If we are reconciled to Him we are willing to follow Him to a watery grave; to be raised by the glory of the Father, even so we also should walk in newness of life, to observe all things whatsoever he has commanded us. We have the promise that He will be with us even unto the end of the world. He spake at a certain time, "He that doeth the will of my heavenly Father, the same is my brother or sister;" and so the gospel teaches. If we stand outside of this we are yet unreconciled, and strangers to the household of faith; but if so be we become heirs of God, joint heirs with Christ, and children of the heavenly king, we will then have that peace of mind which the world can neither give nor take away.

Let us use our influence to the honor and glory of God. I often think how the dew of the summer night refreshes nature, which is neither seen nor heard. So should we not rather let our influence be felt than seen or heard? As the Savior says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me."

OUR THOUGHTS.

"What would they be like, should they take form around us?" Did you ever think what sort of a world it would make if all your feelings and thoughts took form around you? Just suppose that your thoughts that flit about so actively from one subject to another, should be seen as birds or insects flying here and there around you. Let us think whether sweet birds and lovely butterflies would delight our eyes, or whether we should be stung and bitten by a swarm of noxious flies. Bright, cheerful thoughts they must be which would become good birds and insects. Thoughts of delight in lovely things around us and of gratitude for such gifts. Thoughts which love to linger around the sweet plants which are blossoming into useful work. Thoughts which delight to sport in the sunshine of love and kindly cheerfulness, never turning to any event but to see some hopeful sign, some cause for gratitude, never turning to another but to think kindly of him and to wish him well.

But there are also thoughts less kind, which sting and bite, and do their best to kill the happiness of others, which would surround us with stinging wasps and biting insects. There are complaining thoughts, and thoughts which are not true, loving to disparage others, and to accuse them? Such will add themselves to the buzzing, stinging swarm. And there are thoughts which delight to linger around forbidden pleasure, trying to make what is wrong allowable. These, too, will increase the swarm of vile insects which gather around dead and unclean objects. Do you wish to live in such a loathsome swarm? Then drive away the foul and unkind thoughts.

Keep your thoughts busy with what is pure and sweet and useful. Compel them to think kindly and truly, and to find out ways of doing good. Compel them to see the bright side of events as they pass, and to rise to the Lord in gratitude. Then if this change should take place you would be delighted by the sweet-songed birds and lovely insects which fly among the flowers. Let us think then of the change much like this, which does take place with all in the other world.

—*Sel. by ANNIE ESHLEMAN.*

THERE remaineth therefore, a rest to the people of God.—*Bible.*

For the Evangelical Visitor.
PRAYER.

Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5:16.

Dear Brethren and Sisters, and all God fearing people who may read these lines, remember what the apostle James says about prayer, This ought to encourage us in discharging our duty in prayer, one for another. How soon some forget the promise they made before God and man, to be faithful in our obligations to our fellow men, in serving the Lord. How did we come to Christ? Was it not through prayer? If Christ heard and answered our prayer, and forgave our sins, and accepted us, should we not continue in prayer, and ask him to go with us through this journey of life and help us?

Certainly he will, if we do what he has commanded us to do. His commandments are not a burden to us. God never asks impossibilities of man. Oh, if we all could appreciate the goodness and mercies of God, and be more thankful unto him for the daily blessings we so richly receive from his bountiful hand, we would make better Christians. We should love God, above all things. Then if we love God, why not put our trust in him, and ask him to be with us in our prayers, so we can pray for our enemies?

"The effectual fervent prayers, of a righteous man availeth much." If we would come before God in prayer, ask our dear Savior to fill our hearts with pure love unto God and man, then we would not have so much trouble in churches; then we could very easily forgive one another our trespasses. I am afraid we do not pray enough, we do not live right. As we live, so death finds us.

Dear Brethren and Sisters, let us not deceive ourselves: God is not mocked. We may deceive man, but we can not deceive God.

A few words yet to the unconverted. Do not look upon this or that one's faults; that will never save you. Remember that man is not perfect; we are all liable to sin, as we are all sinful flesh. Whenever we give our hearts to God and are truly converted, we become happy and satisfied in Christ Jesus. We love Him because He first loved us. How soon we

become aware of it when we receive His good Spirit. Then why not come boldly before Him in prayer and acknowledge our sins. If we have wronged any one, ask God to go with us and help us to make our wrong right. How happy we feel if we have discharged our duty. But on the other hand, if we do not discharge our duty how soon we become cold and fall back. My wish and prayer is that we may press forward in the good work.

ANNA BECHTEL.

Elkhart, Ind.

THE TEMPERANCE MOVEMENT.

From the clear and logical manner in which the temperance movement in the State of Pennsylvania is being brought before the readers of the HERALD, it is to be hoped that no one professing Christianity will neglect his duty in using his influence and doing all that he can in helping to destroy the terrible monster of intemperance, while an opportunity is offered. Since the Legislature of the State of Ohio has passed the local option act, giving townships and incorporated cities the privilege, by a majority vote, to banish from its limits the liquor traffic, quite a number of townships and cities have thus stopped the sale of intoxicants within their limits, while still others are following.

I regret, however, to have to record an instance where, in one township, in which some of the Mennonite brethren reside, that when the vote was taken these brethren for conscience' sake abstained from voting, and prohibition was defeated by just two votes. Had these brethren cast their votes for the cause of temperance, (which has no political significance whatever) as they usually do at political elections, the result would have been the reverse, and instead of a number of saloons flourishing in that township, there would now no liquor be sold there.

I sometimes think God will hold us accountable for neglecting such opportunities for doing good, while at the same time it gives our enemies some reason for claiming that the Mennonite church is favoring the liquor traffic. May God forbid that one brother will cast a vote in favor of intoxicating liquor and intemperance and thus cast a reproach upon the church.—Sel.

DAILY BREAD.

SATURDAY.

Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Phil. 2:3.

Let us not be desirous of vain-glory, provoking one another. See that you look not with self-complacency upon your own attainments. A man may vain-gloriously smile within himself at his own labors, at the applause of others, or in the companionship of others with himself. And when he does this, then he is in danger. When "Christian did vain-gloriously smile," then did "Christian" meet a most mortifying fall.—*Dr. Cheever.*

For the Evangelical Visitor.
ENCOURAGEMENT.

Dear Editor: I will try by the help of God to write a few lines for the VISITOR, never having done so before. It is a little over two years since I gave my heart to God, and I can say it is good to be in His service. I feel much encouraged to go on and make heaven my home, and I praise God for the sanctifying power that he cleanses the heart and fits the soul for glory. When I came to the Lord I found myself a poor lost and undone sinner, and I thought I was the worst person on earth. I thought everybody that I saw was better than myself, but when I came to the Lord as I was he took away my load of sin, and I can say with the poet it was a Happy day when Jesus washed my sins away.

It is then of the utmost importance that we know whether we have the spirit of Christ or not. How shall we know? We may test ourselves by the word of God, for the spirit and the word agree.

Here we learn that, "The fruit of the spirit is love, joy, peace, long suffering, meekness, gentleness, goodness, faith, and they that are Christ's have crucified the flesh with the affections and lusts,"

Gal. 5. I will yet say with the poet:

"Amen, amen my soul repies;
I hope to meet you in the skies,
And claim my mansion there:
Now here's my heart and here's my hand
To meet you in that heavenly land
Where we shall part no more."

Your young brother in Christ.

SAMUEL LEBIECK,
Ramona, Kansas.

HINTS FOR WORKERS.

BY DR. L. W. MUNHALL.

The following hints may be helpful to some in doing personal work:

1. Workers should believe that Jesus is able and willing to save now (see Heb. 7:25; 1 Tim. 2:3, 4, R. V.; and 2 Cor. 6:2).

2. They should be able to make plain what and whom to believe (see Isa. 53:6; 1 Peter 2:24; John 3:6; and John 5:24).

3. They should be able to make plain how to believe (see John 7:17, R. V.; 2 Cor. 8:12; and John 1:12).

4. They should be careful to make plain the results of believing—(a) Justification (Gal. 2:16, and Acts 13:39); (b) The new birth (1 John 5:1, and John 6:47).

5. They should understand that feeling is neither an element nor a condition of salvation. Nearly all inquirers have, at some time, heard Christians relate their experiences; and, in some instances, the relators have indulged in not a little poetic license. These experiences are in their minds, and they are not willing to rest their souls unless they can have similar experiences. Show them the unwisdom of such views (2 Cor. 10:12, and 2 Chron. 20:20). Also their unscripturalness (Rom. 15:13). Beside, it is quite easy to show the unreasonableness of looking for the result of believing before believing.

6. They should always remember that each inquirer has *one chief difficulty*. Ascertain what it is. Then, and not until then, can God's remedy be rightly pointed out and applied.

7. They should meet all candid objections, but never engage in controversy. The person who has the spirit of controversy is not a sincere inquirer. Nothing is ever gained by controversy. God's Spirit alone can convict, quicken, and enlighten. This he does through the Word of Truth. Man's words are, therefore, vain. God has never promised to use them in the conviction and conversion of any one. They are only of value as they are helpful in bringing to the mind of the inquirer the things God has spoken.

8. They should address themselves to the work earnestly, prayerfully, and gladly. Unless we live very close to the Lord, our zeal, if we have any, will be but

the energy of the flesh. Living in unhindered fellowship with Him—and it is our exalted privilege—we will realize continually a touch of the Divine passion, and, per consequence, be earnest at all times. Of course we receive guidance and help from God by asking. He can direct us to the right persons. He can give us the right word to speak to them. He can prepare their minds and dispose their hearts to receive the message He gives us for them. Therefore, they should "continue instant in prayer." As "God's fellow workers" they have been honored as no other beings in the universe. The highest archangel that serves before the dazzling presence of God, would gladly, no doubt, leave his exalted place of service, and wing his way swiftly to earth, to enter upon the humblest task to which any child of God is called, if he could. But he cannot. This most glorious privilege, of leading the erring to Christ and safety, is reserved for those who once were wanderers from God. A right apprehension of their calling will make them glad gleaners.

9. They should press the seeker gently, yet earnestly, to immediate decision. It is unscriptural and dangerous to tell one to take time to think it over; to read the Bible; to pray about it; to do certain, or any, good works; to join the Church; or to wait for a different frame of mind, or "a convenient season." Immediate repentance and absolute self-surrender to be made conformable to the revealed will of God, is required of every guilty, lost sinner. A knowledge of the two facts, viz., that one is guilty as a sinner, and lost, is all the conviction necessary to immediate repentance, and the exercise of faith unto salvation. And since God has not promised salvation five minutes hence, and says, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Prov. 27:1), it is, therefore, clearly unwise to hesitate for a moment to accept God's most gracious and glorious gift.

10. In the matter of approaching the unsaved it is difficult to indicate an exact method that shall prove to be just the right thing. Usually something like this will be found to be most natural and easiest in an inquiry-meeting: Q. Are you a Christian? A. No! Q. Have you a desire to become one? A. No! Another question on the subject would be impertinent;

therefore it should not be asked. Something like this might, properly, be said by the worker as he or she passes on: Am glad you are here; come again. If the answer should be "Yes!" then the way is open to deal with the case.

11. It may be that, in answer to the interrogatory, "Are you a Christian?" the person may respond, "I am a backslider." Then ask them if they ever really believed. If they respond, "No!" treat the case just as though they had never made a profession. If they reply, "Yes!" show them—First that God is married unto them (see Jer. 3:14). Second, that God loves them, and stands ready to restore them to His grace and favor (see Hosea 14:4). (These things are just as true of the Church as of Israel). Third, that knowledge of having wandered will produce sorrow that leads to repentance (see 2 Cor. 7:8-10). And, fourth, if their repentance be genuine, confession of sins will follow, and their belief of forgiveness is most natural and easy (see Prov. 28:13, and 1 John 1:9). The case of the prodigal son (Luke 15:11-24) is a good illustration of what is required of the backslider.

12. If the inquirer surrenders wholly to the truth, the importance of immediately confessing Jesus as Savior and Lord, with the mouth, should be pointed out. (See Romans 10:9, 10; 1 John 4:15). Thousands of believers are in darkness and doubt because they have never confessed with the mouth.

13. It is usually a wise thing to have a word of prayer with the person before leaving them.

For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Isa. 54:7, 8.

It is but a little while at the uttermost, that God lets any of his children walk in darkness, and always this darkness prepares for greater light. And sometimes God darkens our room, that He may show with greater effect those visions of His own glory on which He will have our attention to be fixed, and which we either will not, or can not see, in the glare of the noonday of this world.—Dr. Cheever.

For the Evangelical Visitor.

PRAISE AND THANKSGIVING.

Dearly beloved, I find much comfort in reading the VISITOR.

"Eternal are thy mercies Lord,
Eternal truths attend thy word;
Thy praise shall sound from shore to shore.
Till suns shall rise and set no more.
In every land begin the song,
To every land the strains belong,
In cheerful sounds all voices raise,
And fill the world with loudest praise,
Salvation O, the joyful sound."

Sufficient is God's arm alone and our defense is sure through the many promises in God's word. The greatest promise is, "If ye shall seek ye shall find," and what a consolation that our heavenly Friend offers to help us in every good undertaking, but how sad that we sometimes seek too much after the comforts of this life which is perishable. I feel a strong desire to become stronger in the service of God. How good we feel when all is well; and when Satan sometimes throws his fiery darts, how bad we feel. But Jesus has promised in the seventh trial not to forsake us. Some nights I don't close my eyes to sleep on account of pain about the heart, then my thoughts are a great deal over in the spirit world. The most of all I have to regret is, that I wasn't more willing to bear the cross, since Jesus is always ready to help us. We don't need to break down like he did; if we do break down it is because we are not willing to bear it.

O, sinner, how I wish I could persuade you to flee the wrath to come! To stand outside of God and his grace is a miserable condition, while standing inside of the ark of safety brings peace, joy, happiness, and pleasure without end. Leaves have their time to fall, but all seasons are thine. Death and life are very uncertain. If there are any of my dear young friends who may chance to read this allow me to entreat you to come while there yet is room.

May God bless the VISITOR with abundant grace so far as it is his will. It seems to me the power of God is working mightily. Treating on many important subjects, some very searching, but not too much so. "Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come." Heb. 13:13, 14.

Dear Christian woman, let us be encouraged, and if we prove faithful we can one day join in singing the song of Moses and the Lamb where our bliss will be completed.

O blest Jesus, we beseech thee,
Hear us and receive us at thy festive board,
Ever gracious, ever precious, great and mighty Lord,

Thou art worthy, O blest Jesus;
To receive our thanks and praises:
O, most holy name;
Glory, honor, praise and power to the Lord.
Amen.

Pray for me, your weak sister.

ANNA S. MYERS.

Upton, Franklin Co., Pa.

For the Evangelical Visitor.

MY EXPERIENCE.

As I have been afflicted for some time, not being able to attend public worship. The VISITOR has been encouraging to me, and while reading it I felt it my duty to write. We will soon have to give an account of all these glorious privileges we enjoy. I well remember when I first felt that I should live a Christian life. I was attending a revival meeting, and I made light of it at first, but a number of school-mates made a start and I got under conviction, and for nearly two weeks I could not eat or sleep. I would go by myself and pray for this feeling to be taken away. I made a promise I would do anything if I could only get rid of this load. Through many prayers it pleased the Lord to take it away, and oh, how happy I felt. I could sing all the time and I felt as if I wanted to be a Christian. I was to be separated from the world. I was to be plain. I looked around me but could not see where I could make my home. I knew nothing of the brethren, at that time. My parents were Presbyterians. Here I stood for a while, and soon this good feeling left and I went on worse than before. I often made promises but when the evening came I was not ready to obey Him. I went on till I was put in teacher of a Sabbath school. Here I was brought to think over my state. Where am I hastening? How could I lead a class right and not be right myself? I knew what a teacher's duty was. It made me weep and mourn. I could see nothing but sin, and sinners can not lead any one right. I began to pray. I had no rest night or day. It seemed there was no way for me now, I had put it off so long.

While lamenting my sad state, a voice seemed to say, if you will now make known your state this burden will leave you, but I was not willing. But the Lord is gracious, and he drew me till I became willing to give myself up. I promised if I was spared till Sunday I would make known my state. Sunday morning came. I went to meeting and went home without saying a word. Oh how sad I felt! After noon I went to Sabbath-school, but so burdened that I could not teach my class. After school the superintendent came to me and said: "I know you have been in trouble for some time, now I want to know what is wrong, and why you did not teach your class?" I could hold out no longer; with this I burst into tears, and said: "I am a sinner and I want to be a Christian." He spoke words of encouragement to me. That evening I went to the brethren meeting, about two miles distant, and there made known my desire.

After I went home I felt that we should have prayer together. Father was willing and we did so. I went to bed but did not sleep. Next morning when I arose everything seemed changed. I felt as though I was in another world, which before was so gloomy, now was so clear. The way was now open; old things had passed away and all things became new. I was now willing to be led by the Spirit. I was dressy before, now I wanted to be plain. When I began to change my dress my friends turned against me. They were so opposed to plain dress. I had hard trials. I thought a great deal of my friends; to leave them and go against them seemed very hard for me.

I looked around me and wondered whether there was no other way to get to heaven than this narrow path; but there was no other way for me. I stood for awhile and it came to me, what can my friends do for me when I come to die; and I made up my mind, if my friends forsake me there is One who will never leave nor forsake me.

I felt sometimes as though I was left alone; but when this cloud was passed it was brighter than ever. I would doubt in these trials, thinking that I might still be wrong until I was afflicted. I felt I should be anointed, as commanded in James 5. I offered my prayers, for since I set my face heavenward I wanted to be careful

that I was led by the spirit of God but I had no rest till I obeyed. Our Savior said: "If ye know these things happy are ye if ye do them." I called for the elder and was anointed in the name of the Lord, and I felt so happy my mind was at rest.

Soon after, a difference arose with some others and I about being anointed, and I being very weak in body, I got in such trouble. Oh, I prayed night and day that if I did it in a wrong way I might see it, for I did wish to be right. While at prayer a bright light shone around me, brighter than the sun ever shone, and as some one stood before me with crowns of bright glory in their hands, and said: "Go on, you are right; if you are obedient in what the spirit is teaching, you will one day receive one of these." With this all doubts were gone, and since that I feel happy and satisfied. And if I live up to this I will one day go home to wear the crown that is promised to all the children of God. Pray for me that I may not grow weary in well doing.

And when we meet in heaven above,
Where saints and angels dwell,
We'll sing of His redeeming love
And never say farewell.

Sister CHRISTY ANN FARMER.
Gormley, Ont.

WORLDLINESS.

The following extract is taken from a book entitled, "Home, Marriage, and Family Relations, in the Light of Scripture," by James Inglis, published by H. L. Hastings, Boston, Mass..

"Nothing can be more flagrantly absurd than to hear a man speak of being dead with Christ, and of living in the expectation of a coming Savior, while his home and his style of living plainly show that he is engaged in the carnal rivalries of the worldly, who knows no other than an earthly home, no glory but to outshine their neighbors; no delights but such as minister to the lusts of the flesh, the lust of the eye, and the pride of life. Such a man may profess what he pleases, he may excuse or defend himself as he chooses, but the worldly, with whom he vies in fashion and display, are quick to discern the palpable contradiction of his profession. Little wonder if our public warnings and persuasions fall dead and ineffectual, when there is so much in the

homes and households of those who bear the Christian name, which must carry to the world the irresistible conviction of our insincerity. The standard of life cannot, surely, be lower among those who profess to be crucified with Christ than it was among the ancient people of God amid the promised temporal blessings of his own land. Yet, when we listen to the woe pronounced upon those who were at ease in Zion, it requires but a slight change of terms to make the description of luxury which called down the divine judgment on them, an accurate picture of many a so-called Christian home, where they put far away the evil day, and lie upon beds of ivory, and stretch themselves on their couches, and eat the lambs of the flock and the calves out of the midst of the stall, and chant to the sound of the viol, and invent to themselves instruments of music like David, and drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the afflictions of Joseph.

"Familiarity reconciles us to the most unseemly and revolting rights, but it will doubtless appear in record of history as a most heartless enormity, that fashionable display, luxury and extravagance, instead of being arrested, should have received a new impulse amidst the calamities which threaten, not the prosperity alone, but the existence of a nation; nay, which threaten the overthrow of all that is dearest and most promising in the temporal hopes of mankind, to say nothing of the untold woes which have been inflicted on so many thousands of our fellow-citizens. Nothing more is necessary to expose the tendency of fashion and luxury, and the character of those whose hearts are enslaved by them. But there is something even more monstrous than this, when we find those who profess to be watching, because they know not what a day nor an hour may bring forth, and to have set their affections on the things that are above, the foremost in the race of worldliness—when we find the most flagrant display of fashions which outrage good taste and Christian propriety in the families of professing Christians, and in the assemblies of professed worshipers, as though they would defy God to His face. Do they forget Him who hath said, "The Lord will take away the bravery of their tinkling ornaments, and their curls, and their round tires like the moon, the chains, and the

bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings, the rings and nose jewels, the changeable suits of apparel, and the mantles and the wimples, and the crisping-pins, the glasses and the fine linen, and the hoods and the veils.

These things were not unnoticed by the All-seeing eye, and the enumeration of them stands in the Scriptures of truth. They are not, therefore, beneath our notice. Very vanity they are indeed in themselves, but not trivial is the sin which gives them a place in the hearts of men, and which displays them where sackcloth and ashes would best become the wearers.

"The evil of which we speak is not confined to those who are the recognized votaries of fashion, and who attract general notice by their extravagance. The evil does not consist in the amount of money expended on it. The heart and home of many whose means of display are very limited are all overrun with the plague; and it may manifest itself only in envy with which the poor look upon a splendor which they cannot emulate. Those who would be faithful in this, as in others matters, must go beyond the outward appearance, on which man looks to the heart, upon which God looks, and must search themselves as in His sight. Instead of comparing their home, dress, and style of living with those of their wealthier neighbors, they should inquire whether the bent and aspiration of their hearts would not lead them to rival the excesses of the wealthy, and whether they are not going as far in that direction as their means and opportunities enable them. They should inquire whether they are not sacrificing opportunities of laying up treasures in heaven, for the sake of idle and hurtful display; and if they are not, after all, somewhat discontented with the circumstances of a lot which renders that display so limited.

"They may rest assured that just such things are taken by all, except themselves, as an index of their true character. Men judge of us not by the doctrines we profess, but the lives we lead. They do not follow us to religious meetings to hear how loudly we exhort, or how fervently we pray, but they look at our homes, and our households, and our mode of living, and if these bear the stamp of worldliness, then, though we speak with the

tongues of men and of angels, we are become as sounding brass and a tinkling cymbal in the estimation of our children, friends and neighbors. The state of things in the homes of Christians goes far to explain the want of spiritual power in our churches, and the want of apparent success in the preaching of the gospel. Such power and success, it is true, depend directly on the agency of the Holy Spirit. But God, though sovereign, is capricious or arbitrary in the bestowment of spiritual blessings. The spirit, though quenched and grieved, has not been withdrawn. It becomes us, therefore, to search ourselves unsparingly for the hindrance of His manifested power. Let us not occupy ourselves with other churches, or the households of our neighbors, nor exhaust our zeal in vague lamentations over the condition of the country or the world; but let us begin in our own hearts and our own homes, each asking, 'Lord, is it I?' After such an inquiry mayhap none of us will think ourselves entitled to cast the first stone, or, at least, we may find a beam to be cast out of our own eye, that we may see clearly to take the mote out of our brother's eye. But when we are thus led to take our place in genuine contrition at the feet of Christ, we may thence set out on a new course of service, and the fullness of blessing may be restored."

HOW TO WIN.

In Chicago, a few years ago, there was a little boy who went to one of the mission Sabbath-schools. His father moved to another part of the city, about five miles away, and every Sabbath that boy came past thirty or forty Sabbath-schools to the one he attended. One day a lady who was out collecting scholars for a Sabbath-school met him, and asked him why he went so far, past so many schools. "There are plenty of others just as good," she said.

"They may be as good, but they are not so good for me," he said.

"Why not?" she asked.

"Because they love a fellow over there," he answered.

Ah! love won him. "Because they love a fellow over there!" How easy it is to reach people through love!—*D. L. Moody.*

DEJECTION.

My son, patience and humility in adversity are more pleasing to me, than much comfort and devotion in prosperity. Why art thou so grieved for every little matter spoken against thee? Although it had been much more, thou oughtest not to have been moved. But now let it pass; it is not the first that hath happened, nor is it any thing new; neither shall it be the last, if thou live long. Thou art courageous enough so long as nothing adverse befalleth thee. Thou canst give good counsel also, and canst strengthen others with thy words; but when any tribulation suddenly cometh to thy door, thou failest in counsel and in strength. Observe then thy great frailty, of which thou too often hast experience in small matters. It is notwithstanding intended for thy good, when these and such like trials happen to thee. Put it out of thy heart as well as thou canst; and if it touch thee, yet let it not cast thee down, nor long perplex thee. At least bear it patiently, if thou canst not bear it joyfully. Be more patient of soul, and gird thyself to greater endurance. *Kempis.*

INFLUENCE OF A CHRISTIAN WIFE.

Mr. S— was a joiner who received high wages, but squandered them at the gaming-table. His wife was a pious woman, and remarkably sweet-tempered. She wept often in secret places, and earnestly prayed for her poor, deluded husband; but she never reproached him. Often did she go supperless, that he might have his usual food when he returned late at night from his miserable haunts.

One night he came home later than usual. A few coals were raked up on the hearth, and two sticks of wood stood in the corner. Carefully uncovering the coals, and laying on the remaining fuel, he said, "Betsy, are we not almost out of wood?"

"Yes," said she, "that is all there is; I should not have gone to bed so early, but I was afraid it would not last until you came home, and I thought you would be cold."

The sweet tone of voice in which it was uttered touched his heart. "Betsey," said he, with a choking voice, "it is a shame

to treat such a woman as I have treated you; I solemnly promise you that I will never gamble again."

This promise he faithfully kept. He afterwards became a consistent professor of religion, and his happy wife proved how great is the value of a meek and quiet spirit.—*Selected by C. S. New Dundee, Ont. From Sketches From Life.*

FAITH.

What a blessed gift is faith to the children of God! It has power to deprive privations of their horrors. It brings that which is distant near. It merges the gloom of the present into the bliss of the future. It associates heaven and earth in close connection. It has the power of realizing the dead as if they were alive. It nourishes us with the promises made to Abraham. It sustains us with the strong consolation of the oath divinely sworn unto Isaac. It gives us the staff of Jacob to support our steps. It enables us with the rod of Moses to divide the sea, and with David to leap over the wall. O faith, faith! thou doorkeeper of every sanctuary, thou master over all the treasures of God! may he that is thine Author draw near unto us, and he that is thy Finisher incline himself to us!

LET YOUR LIGHT SHINE.

Not what men say, but what they are, weighs in the mind of the world. A covetous professor, a quarreling church, a dishonest and tricky church official, a corrupt religious corporation, a praying defaulter, a sanctimonious robber of widows and orphans, does more to make infidels than the most blatant bar-room talker, or the most polished infidel lecturer.

What skeptics need is to see *not hypocrisy* or sectarianism, but *real Christianity*; and when they see this and feel the power of its influence in private and in public life, it will be hard for them to resist the conviction of its divine nature.

Let the Gospel of Christ be translated into the daily walk, and work, and words of Christian men, and the world can not resist the evidence of the divine mission of our Lord. A temple or a dwelling which is dark and cold may stand unnoticed among the shadows of the night,

but let the light be blazing forth from it, and at once every eye is arrested and compelled to gaze upon the radiance. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—*The Armory.*

A BAFFLED EMPEROR.

Mr. Marsh said: "When Chrysostom was brought up before the Emperor, the potentate thought to frighten him into obedience to him, and said, 'I'll banish you.' 'No, you can't,' said Chrysostom, 'for you can't banish me from Christ.' 'Then I'll take your life,' cried the irate monarch. 'You can't,' was the reply, 'for in Christ I live and have my being.' 'Then I'll confiscate your wealth.' 'You can't,' was still the response, 'for in Christ I have all riches.' 'At least,' the tyrant said, 'I shall cause you to lose all your friends, and you will be virtually an out-cast.' 'But you cannot,' Chrysostom exultantly replied, 'for I have a friend that sticketh closer than a brother.' Is it not sweet when to our own souls, as He was to His servant Chrysostom, Christ is all in all?

A PARABLE FOR FATHERS.

We are indebted only in part to an exchange for the following dialogue. An appropriate ending would be the words with which the great Teacher often concluded His parables: "He that hath ears to hear let him hear."

Mother.—Our boy is out late nights, and I am afraid he spends his time in the saloon.

Father.—Well, then, we must tax the saloons fifty dollars.

Mother.—Husband, I believe John is contracting the habit of drinking.

Father.—Well, if that is the case, we must put up that tax to one hundred dollars.

Mother.—Oh, my God! my boy has just come home drunk.

Father.—Well, well! we *must* make the tax on saloons not less than three hundred dollars.

Mother.—Oh husband, just think of it, our other dear boy William, is in jail for being drunk!

Father.—I'll fix those saloons. They shall be taxed four hundred dollars.

Mother.—Our once noble boy is a wreck.

Father.—Now I will stop 'em; make the tax six hundred dollars.

Mother.—Alas! we must carry our poor boy to a drunkard's grave to-day.

Father.—Well, I declare! we *must* regulate this traffic; we ought to have made that tax not less than a thousand dollars.

YOUTH'S DEPARTMENT.

"THEY ARE NOT STRANGERS, MAMMA."

Not long ago I stood by the death-bed of a little girl. From her birth she had been afraid of death. Every fibre of her body and soul recoiled from the thought of it. "Don't let me die," she said; "Don't let me die. Hold me fast. Oh, I can't go." "Jennie," I said, "You have two little brothers in the other world, and there are thousands of tender-hearted people over there who will love you and take care of you." But she cried out again, despairingly: "Don't let me go; they are strangers over there." She was a little country girl, strong-limbed, fleet of foot, tanned in the face; she was raised on the frontier; the fields were her home. In vain we tried to reconcile her to the death that was inevitable. "Hold me fast," she cried; "don't let me go." But even as she was pleading her little hands relaxed their clinging hold from my waist, and lifted themselves eagerly aloft—lifted themselves with such straining effort that they lifted the wasted little body from its reclining position among the pillows. Her face was turned upward; but it was her eyes that told the story. They were filled with the light of Divine recognition. They saw something plainly that we could not see; and they grew brighter and brighter, and her little hands trembled in eagerness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would have gladly died in her place. "Mamma," she was saying; "mamma, they are not strangers; I'm not afraid." And every instant the light burned more gloriously in her blue eyes, till at last it seemed as if her soul leaped forth upon its radiant waves, and in that moment her trembling form relapsed among its pillows, and she was gone!—*Mrs. Helen Williams, in Wesleyan Methodist.*

OBITUARIES.

DIED.—At the home of his daughter, Mrs. S. A. Daniels, May 2, 1889, Jacob Kokanour. He was born in York Co., Penn., August 13, 1810. His parents moved to Woodbury county, of the same state [Iowa] when a boy. There he was married to Miss Anna Basler in April, 1834. They came to this country in 1876. Mr. Kokanour's death was very sudden, but all believe a painless one. He had come for a short visit to Mrs. Daniels, walked into the kitchen and sat down by the stove, complaining of being a little tired. Presently his head dropped forward and when lifted up he was dead. The surviving children are Mrs. S. A. Daniels, Mrs. Anna Ferguson, Mrs. B. Miller, of Dallas Centre, Iowa, Mrs. Mary Miller, of Ind., and Samuel Kokanour, of Kan. Funeral preached by Rev. Hull, a methodist minister. G. L. B.

DIED.—In Manor township, Lancaster county, Pa., after an illness of nine days of typhoid fever, Brother Isaiah Kendig, in his 47th year. Brother Kendig leaves an invalid wife, six children, and his mother who is in her 84th year. In Brother Kendig his family has lost an affectionate and loving husband and father, the church a consistent, useful and honored member, the community a quiet and peaceful citizen. He was buried on the 24th, of April, 1889 at the Manor meeting house. The large concourse of people that attended his funeral gave evidence of the esteem in which he was held. Services by the brethren. Text, Phil. 1:21. S. E. G.

DIED.—In Manor Twp., Lancaster Co., Pa., on the 6th of May, 1889. Sister Barbara Brennehan Kendig wife of the above, in her 43d year. She bore her long affliction with patience and resignation, and died in the hope of a better resurrection. Interment at Manor M. H. S. E. G.

DIED.—Near Belle Springs, Kansas, May 7th, 1889, Sister Fanny Gish, aged 40 years, 3 months and 3 days. She was buried May 8th, at Belle Springs cemetery. Funeral services by the home brethren. Sister Gish was the youngest daughter of Elder John Gish (now deceased), of Lancaster county, Pa. She was a member of the church about 17 years, and a faithful and consistent Christian.